362 about 36 per cent over the 1922 figure. In 1922
369
342 the cities averaged 1.6 inhabitants per room; in 1934 the average was 1.2--an improvement of about 25 per cent. At the same time, in rural Estonia, there were 1.6 inhabitants per room, except in Petserimaa, where the population increased more rapidly than in other counties of Estonia and which therefore average 3.5 inhabitants per room.

361 The comfort and sanitary condition of the
342 houses improved also. Blocks of modern houses were built in Tallinn and Tartu. A suburb of Tallinn, Nõmme, was developed into a nice garden-town, with an abundance of pine trees around the houses, and modern elevated trains furnished quick transportation (10-20 minutes) to the captial city. Two new suburban districts were built in Tartu, Tamme and Tähtvere.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

342 According to 1937 statistics, 87.1 per cent of the new apartments had private toilets and 41.6 per cent private bathrooms. The number of apartments with electricity and central heating in-
354 creased remarkably. General electrification of the Estonian countryside was in the government's plan in the second half of the 1930 s, but because of the war, this plan remained mostly on paper.

727 362 During the war, Estonian cities were very badly destroyed, considerable segments of Tallinn and Tartu were burned, and there was very little left of Narva where the front was held for a long time. Accordingly, housing conditions grew worse during and after the war. During the first Soviet occupation nine square meters of living space per person was left in the cities; beginning with 1945, the ratio had been reduced to six square meters per person. As refugees

Annex "A," Subparagraph 1h,

Sociological Background

SOCIAL VALUES AND PATTERNS OF LIVING

342 Dwellings and housekeeping. The houses without chimneys which were generally used by the Votes in former times, have nowadays completely disappeared. The typical Votic dwelling house consists of two rooms which are separated from each other by a front hall. One door leads into the hall from the front side, and the other one opensto the cattle yard. There are some dwelling houses which consist of one living room and front hall, but they belong to the former small farmers.

251 The front hall functions as the pantry. Bowls with milk are there on the shelves and
352 other foodstuffs are kept in a big box. There are also round boxes for linens and cupboards for clothes. In former times there was in the front hall a bed furnished with a special cover above it as protection against fleas and gnats, but now only the cover has been preserved in some of the older houses.

354 The Votic living rooms have big white
[353] stoves, paper-covered walls and light or ornamented bedcovers, and they seem quite up-to-date. The typical ancient stoves, built on a wooden base and furnished with a thick wooden corner-pillar, have completely gone out of use.
352 The wall benches, however, have been almost generally preserved.

342 One of the living rooms is used for
574 everyday purposes. The other is kept clean and

342 used mainly as the sleeping room of the grown-
574 up children or the young married couple, if they are staying with the parents. Also, the guests on their first visit are invited to stay in this room. Since the people seldom go to this room, its floor is exemplarily clean. Often it is covered with a home-woven rug.

356 Cleaning the rooms and keeping them in order has almost a ritual significance for the Votes. The floors and the wall benches were formerly scrubbed every Saturday. But before great holidays, especially before Easter, the cleaning was extended also to the walls and even the ceilings. Therefore the walls of the Votic rooms, even though they were not white-washed or covered with wallpaper, were amazingly clean. In addition to the washing and scrubbing, the old people remember another special method for cleaning which was employed before festivals and weddings. This was the scraping of the walls. The walls of the rooms which had no stove were first swept clean of soot and then scraped still whiter with a special iron tool or with big knives. For Christmas, Easter and other great holidays and for weddings, the floors were covered with
[764] straw. When there was a corpse in the house, fir branches were strewn on the floors.

584 Customs, superstitions. The Votic wedding customs in earlier times were considerably different from what they are today. Porthan tells that at the end of the eighteenth century the Votic boys did their wooing as they wished, without the knowledge of their or the
[582] girls' parents. The usual age for marriage was 15 years for the boys and 12-15 for the girls. The young people informed the priest of their

527 hlaari bread was baked and eaten, while a sheaf of oats was at the same time kept in the corner behind the end of the table. This sheaf was given afterwards to the horses. There were also certain rites observed at the beginning and finishing of the harvest. Both the first and last sheaves of rye were sometimes preserved and kept in the holy corner. Before cutting the last of the rye, a bread or pot with porridge was put between the straws in the field. This was believed to have a certain magical effect on the future yield.

342 When the building of a new house was started, a silver coin was put under the place where the holy corner was to be built. After the first beams were placed, a small banquet was arranged in the building. When the family moved into their new home, the eating-table and the icon were taken in first. This was usually followed by a bigger festival, to which the guests brought along bread and milk. On this occasion a big candle was lit in front of the icon.

511 Way of life. According To all descriptions of the living conditions of the Vepsians at the end of the czarist rule and the beginning of the Bolshevik reign, their life seems to be quite primitive. Kettunen, upon his first arrival at Vepse in 1917, was overcome by the charm of this primitiveness (p. 41): "I at once felt as though I had arrived at the primitive Balto-Finnic imaginary land, where I had sometimes [493] wished to be, at least for a while." There are villages to which one cannot go by carriage in summer, but only on foot; for carrying loads a 511 kind of sleigh (purilazh) is used. Quite a num-342 ber of houses are without chimneys, so that the smoke can only escape by the doors and windows. Some of the huts are not even rain-proof; Kettunen tells that in a Vepsian house in Pjatina (Russian: Pyatino) they all were bothered by rain at night. There are no beds in the houses, and the people sleep on benches attached to the walls, or on the oven, or even on the floor. During the cold winters the Vepsians, following the Russian model, used to bring young animals into the room. Kettunen sometimes had to share his working room not only with other people but also with calves and poultry.

[343] The bathhouse is rather a rarity in
515 Vepse. Instead, the people used to bathe in the oven of the dwelling house. When the oven is heated, and some straw spread on its floor, one member of the family carefully crawls into it, feet first, so as not to touch the hot mouth of the oven. The oven is spacious enough for one person to sit. After he is in, he closes

782 342 starting to build a house, it is customary when to put some money, sugar and liquor under the foundation so that the protective spirit of the house will eat and drink and guard the house. When the house is finished, some white bread, liquor and beer is put on the loft for the house spirit. It is believed that if the people do not take care of the house spirit, the lightning will strike and 782 burn the house. When sowing flax liquor is poured for the flax mother. In former times the people used to place various offerings at the edge of the field for several field spirits, and when they ate in the forest, they left some food on a hill for the forest god.

Especially common are the offerings to the sea mother and sea father. To launch a new boat or start a voyage, the Livonians used to pour some liquor into the sea. Liquor and white bread are offered to the sea also on Easter morning. When going to fish for the first time in the spring, they pray and make offerings; when they return, they throw a handful of fish into the sea. Offerings are also made during a storm and when going to swim for the first time.

778 The Livonians formerly had holy stones and holy trees. One such stone was to be found in Knabenberg (Latvian, Puishkalns); the Livonians and Latvians worshipped it and honored it with offerings. A holy linden at Augenmünde (seven versts from Piza village) has been famous for centuries in all of North

The same post-ice age, early Eurasian race as that in Suomi-Finn- 101
land which once migrated from the Atlantic to the Pacific, with
local variations, had settled south of the eastern part of the Baltic
Sea and of the Finnish ocean bay. As it did in Suomi-Finnland so [44]
here too it received from the 17th century on east Finnish and Volga
Finnish admixtures, but to a much smaller degree. On the other
hand it received much stronger northern Germanic additions. From
this developed the Estonians, designated thus by their neighbors as
the people of the East but in the oldest Russian annals called Chudi,
like all Finns. They themselves formerly only called themselves
maamees, i.e. man of the country, and their people maarahwas,
i.e. people of the country. Today they like to speak of soome
(from som, dark, wet) as their home, in accord with Suomi-Finn-
land. Their territory stretches from Reval to Warro, from Walk to 131
Lake Peipus, with additional land in the area of Vitebsk, "poor land
with meager fields" (Kalewipoeg), full of swamps and forests. Be- 197
cause of their Finno-Ugric language, which incidentally contains
more than 30% Germanic words, the Estonians are still numbered
among the "Mongoloids," but they are neither anthropologically nor
ethnographically connected with them. They are rather completely
European. They are blond, have blue eyes, a tall and strong build. [142]
Dark types are seldom encountered. Once because of the nature of 241
the land dependent on gathering, hunting and fishing, they became
stock-farmers and husbandmen under later influence from Lithuania
and from the Baltic Sea. In all branches of the economy the imple- 412.
ments and tools used have preserved their primitive forms and the
materials of the wood age have largely been kept to our day. Fishing
is done with iron hooks and a red drag-rod /Schleppangel/ bound with
wool. A fork-shaped hand-plow /Zoche/ is used for plowing; ropes
are twisted with crude forked branches as in the Celtic West and in
north Germanic Sweden; weaving is done with small hand-weaving 286
tools and with little boards - alongside the pedal weaving frame;
until a short time ago wool was plucked, cleaned with a hatter's bow
/Fachbogen/ which is of exactly the same construction as the cotton
cleaner which is used from Egypt to China and which has been pre-
served in central Europe in the hat factory, strangely enough, only
in this trade. The old conical tent shape is preserved in farm kitchens, [343]
which stand alone or are joined to the bath house. It exists as a cir-
cular foundation of stones and a pole-roof. The present-day square 342
houses, similar to the Latvian and Lithuanian block buildings, and

like them built on the ground or on stone foundations, have low walls, a heavy, high, gabled roof with turrets and wind-boards, cut out windows with glass panes which with rare exceptions have replaced the sliding windows (Figure 11). The house is divided into living room, threshing floor, and bedroom; in the first, which usually has no floor, is the open hearth with the kettle-hook over it. A container of resinous pine chips stands on the window sill or on a corner shelf. Sometimes it is simply inserted without stand between two beams of the wall. The cradle hangs from the ceiling "Linde /or: Linden beams/ had often rocked the cradle with songs" (Kalewipoeg). The beer jugs which resemble northern forms also belong to the household utensils. The Estonian usually settles in individual homesteads which are surrounded by fences of slanting poles. The gates swivel on twisted willow bands. A series of buildings stands here together: barn; kiln /Riege oder Darre/ for drying grain--because otherwise the fall rains would spoil much of it--which in the winter is at the same time living room and kitchen; summer kitchen; bathroom--as in Lithuania people bathe in hot steam which rises from heated stones sprayed with water. The bather lies on the sweat-bench and cools himself by beating himself with a bundle of tender branches of birch leaves which is dipped in cold water.

/21: Illustrations./

/22/ The Estonians.

II.

1. Woman from the island of Ruhnu, which is here represented as the bridge to the north. 2.-7. Women's hats and hair styles. 8.-9. Silver ornamental disks (sölg, paternoster). 10. Costume from the island of Muhu. 11.-13. Silver ornaments, particularly large breast plates. 14. Implement for twisting rope. 15.-23. Patterns on woven belts (wö). 24. Hatter's bow (tool for cleaning wool). 25. Piece of a runic calendar. 26. Settukesi costume, dress with striped sleeves, blouse with woven inset, bandana. 27. Costume from Muhu. 28. Woman's overcoat of white wool. 29. Blouse with inset. 30. Belt from Hiiumaa made of leather and punched brass[1]

Nos. 7, 8, 9, 14, 15-23, 25, 26, 28, 30 are in the Museum für Völkerkunde in Lübeck.

[1] [For illustrations, see 1: Karutz, E1 Europe, cat. 116, p. 17a--Analyst]